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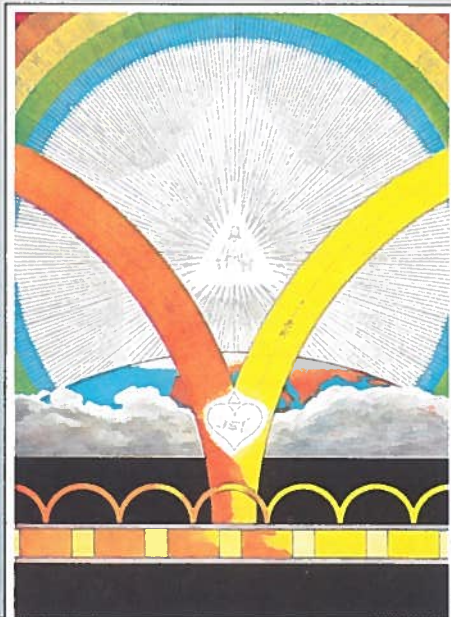
Through war to peace

The redemption of humankind

Martinus on Christ's mission

Karma – a sensitive issue

Sufferings are just shadows that highlight the light



Through war to peace

by John Klemens Nielsen

By now the frost has arrived in our Northern latitudes and the pale winter sun has lost its strength. The trees stand with bare branches stretching up to the sky and the fields of stubble have relinquished their harvest. In Scandinavia everything has, relatively speaking, a peaceful, idyllic quality, but in many other places on Earth war and fighting is on the increase. The situation in Iraq, the unrest in the Middle East and in Africa is costing many lives every day. Also in other countries war is an everyday phenomenon, and it is heart-breaking that children in these countries draw tanks and dead soldiers instead of, as is the case with many children in Denmark, idyllic houses with smoke coming out of the chimney and the Danish flag flying from the flagpole.

There must be many people who remember Martinus saying on more than one occasion that there is to be a third world war. Several prophets, clairvoyants and mystics have said the same. So what has become of this war? We are longing for peace on Earth and think that the frightful wars must be got over and done with so that we can reach the point where we can experience the lasting peace between all the peoples of the Earth prophesied in the Bible.

It is quite natural that we should want a quick end to these terrible events. In Europe we have experienced two wars that have cost many millions of lives, unbearable suffering and loss, concentration camps, bombed cities, families that have lost fathers, sons and children and as a result have been left with life-long scars to body and soul. As a direct consequence there is in the consciousness of many Europeans a longing for peace, which causes them to be of the opinion that war cannot resolve any disagreements that might arise. This became clear when the govern-

ments of several countries said no to joining the USA and the coalition forces in invading Iraq.

It is, however, still the case that war holds a great attraction for part of the population of the Earth, owing to the fact that in these people the development of neighbourly love has not even reached the A-stage, the theoretical stage of neighbourly love. But there is a group of people who have reached the A-stage and have a theoretical attitude towards peace, but who are nevertheless still having to work hard to hold their warlike mentality in check. A smaller but growing part of humankind has begun to practise neighbourly love at the B-stage, which one could call the "training stage". We can see this in the form of support to the steadily increasing number of humanitarian organisations offering aid to those in need and in the growing number of individuals offering help, many of whom devote their lives to helping their fellow-beings. There are probably still no representatives on Earth of the C-stage, where one has become a genius at practising neighbourly love.

What is taking place at the moment is necessary. It is an unavoidable part of the development of humaneness in humankind. Someone who is an avowed supporter of war as the solution to all conflicts cannot be convinced, using only discussion and arguments, of the self-contradictory nature of this attitude. As in all the other circumstances of life, much learning has to be gained through "life's direct speech". Out of Armageddon there will grow a new world culture and an intense longing for peace. The sufferings in the world are an actual guarantee that neighbourly love is growing, the sufferings that we experience personally being the very "growth rings" of neighbourly love. This fact

Continues on page 11

The Redemption of Humankind

by Martinus

The splendours of the plant kingdom are the result of cosmic consciousness from a previous spiral transformed into an automatic function

The whole of existence or all maintenance of life depends on action or creation. Even a plant cannot exist without creation, that is to say, a process of which its physical organism is a result. In the plant kingdom, however, creation takes place through instinct, which is a relic of abilities left over from the being's state of perfection in the final epoch of a previous evolutionary spiral. This is the reason why we see a greater and more perfect creation in colours and forms in the plant kingdom than in the animal kingdom. As this creation takes place instinctively, it happens automatically, without the plant's physical day consciousness. With its physical day consciousness the plant can only sense vaguely, and with this limited consciousness it is not able to create such a magnificent array of colours, scents and forms as are revealed to such an overwhelming degree. The fact that the plant being can nevertheless create for itself such a splendid organism is due to the previously mentioned abilities from the cosmic consciousness that it had in the kingdom of wisdom of a previous spiral. This ability has long since become an automatic function and takes place completely without the plant being's physical

consciousness. But the sole purpose of the functioning of this cosmic ability is to lead the plant being far enough in its physical evolution for it to begin to create day-consciously of its own accord, and for it to begin to take part in maintaining its own life. Once it has reached perfection in this process of evolution, it is no longer a "plant" but an "animal".

The law of existence in the animal kingdom: "Every creature for itself"

The animal therefore constitutes a living being that is able to create and maintain, in a physical, day-conscious way, the conditions of its own life, even though it is still to a certain extent guided by instinct. But this instinct steadily degenerates as the animal gains day-conscious, physical experience, by means of which it can change its consciousness so as to favour its struggle to maintain its own life. The main principle in this struggle for life is the principle of *selfishness* or *egoism*. This is the highest, unwritten law of the animal, without which it would not be able to exist. It is still such a small being in evolutionary terms that it is not able to think in any other sphere of interest than maintaining life for itself, its copulatory urge and its offspring. There can, however, be exceptions to this, namely animals that have been pampered by humans. But one cannot base a fundamental analysis on exceptions. By nature

the animal lives according to the principle: *"Every creature for itself"*, and with this built in as an unconscious instinct it maintains its life, having no regard for other animals' lives and existence and what it might cost them in the way of fear and suffering. The entire array of its talents and aptitudes are oriented towards this. It has no abilities whatsoever for any other form of existence. The sixth commandment: *"Thou shalt not kill"* most certainly does not apply to such a being.

Human beings also practice the killing principle

The commandment to *"love one's neighbour as oneself"* is not applicable to animals. As it is a vital necessity for a great many animals to kill in order to live, due to the fact that they live off animal flesh, it would mean death to them if they were to obey the sixth commandment and in equal measure obey the commandment to love their neighbour. But how can it be that human beings have been given the commandment that they should not kill and that they should love their neighbour as themselves. If human beings have been given these commandments it must be due to the fact that in certain specific situations they kill their neighbour and are therefore far from loving towards him. But because human beings do not love their neighbours and can even kill them, there is in this respect no difference between humans and animals.

The two temperaments of terrestrial human beings

How is it that humans have acquired the name *"human being"* when they carry out the same killing actions and express the same lack of love as animals? It is true that to a large extent human beings maintain their lives in the same way as animals, using murder and killing, and in these circumstances they are like animals in that they have no neighbourly love. But alongside these humans can be found other humans who have very great neighbourly love, in fact such

neighbourly love that they not only cannot bear to kill human beings but they absolutely cannot bear to kill animals either. They take no offence no matter what their neighbour inflicts on them in the way of unpleasantness. They are unable to hate or persecute other human beings. They are unable to speak ill of or in any other way destroy their neighbour's good relations with other human beings. They would rather suffer themselves than see other people suffer. They have great compassion for humans and animals that are suffering or in distress. As a result it is very easy to see that there is in these human beings a temperament that is not found in animals, and that is the exact opposite of the animal's temperament and way of being. It is this new temperament that constitutes the "human" aspect and that causes the animal to be termed a "human being". The less the human being has of the aforementioned "human" temperament, the more fully it lives in the animal temperament. As terrestrial humankind does not consist of human beings that are totally human and therefore totally free of the animal temperament, it is clear that *terrestrial human beings have two temperaments: the "animal" and the "human"*.

Good human beings and evil human beings

Some human beings appear with an extremely large amount of human temperament and therefore with a correspondingly small amount of animal temperament. Other human beings appear with an extremely large amount of animal temperament and therefore with a correspondingly small amount of human temperament. The first category of human beings we call "good people" and the second category "bad people". The first category of human beings are called "good people" for the sole reason that they are pleasant, unselfish and helpful, and are at the same time people who generate joy and zest for life when one comes into contact with them or when one forms a connection with them through working and experiencing life together. They spread peace, joy and bless-

ing in their wake. Wherever they go on Earth, one can sense the presence of God, according to the measure of their human temperament. The second category of human beings are called "evil" again for the sole reason that they are unpleasant, selfish, dishonest, deceitful and are quite happy to live at other people's expense in the form of either camouflaged or blatant robbery, nor do they have qualms about maligning or in other ways sabotaging or destroying people's sympathy and friendship for one another. In the worst cases they can in fact hate, even to the point of treating that person as their mortal enemy. They can oppress and murder other human beings, depending on the capacity of their animal temperament and how unloving they are. Unfinished human beings therefore still have an animal temperament as well as a human temperament. All of us on this earthly physical plane will therefore of necessity meet people in whom the animal temperament is flourishing to an extremely high degree and in whom the human temperament still has only an extremely small capacity, since it is in the very first stages of its development. Equally, we will of course also meet people in whom the human temperament is overwhelmingly dominant, and in whom the animal temperament has degenerated very much, and it has such a weak capacity that it hardly finds expression at all. It is obvious that being connected to beings who have an outstanding human temperament is pleasant and encourages zest for life, especially if one has very much of the same temperament oneself. When one is together with these people, neighbourly love, and hence peace, will shine and sparkle so strongly that one cannot avoid noticing the presence of a *higher* world, in the same way that one notices *"the fresh sea air in the vicinity of the sea"*.

Sympathy based on a shared hostility

This holy or divine experience is lacking in human beings who have a very large amount of animal temperament and in whom the human temperament is still so little devel-

oped that it can barely find expression. In such cases there is almost only sympathy between one party and another if they are both involved in taking revenge on a common enemy. We can therefore see that people who do not otherwise have very much sympathy for their fellow human beings can be extremely friendly towards people with whom they share the same lust for revenge or antipathy towards another person, a common enemy. In this mutual sympathy the beings in question strengthen or stimulate their animal temperament. In the worst cases this can lead to murdering or killing their common enemy. In other cases it does not find such drastic expression, but almost inevitably leads to slandering or speaking ill of the enemy. But slander can be rather dangerous; it can lead the person who is the object of the slander into depression and nervous breakdown, or lead them into losing their interest in life and to suicide.

The world situation

What is the state of affairs for human beings the world over? Are there not wars, both hot and cold, and strikes and crises among the peoples of the various countries? Is it not the case that acts of revenge, plundering and robbery, perhaps even robbery that involves killing, occur even among so-called civilised human beings? And what is the state of affairs among those human beings that we know or have come into contact with personally? Are they all human beings that live solely in order to bless their neighbours, their fellow beings, animals as well as humans? It would indeed be lovely if that were the case, but it is not. They are all more or less unfinished. This means that a greater or lesser area of their mentality or psyche is still governed by the animal temperament, in other words by what we call "evil", just as they of course also have a greater or lesser amount of the human temperament or what we call "goodness".

We all have to associate with human beings that have a greater or lesser amount of animal temperament

We are all forced to associate with human beings that have a greater or lesser amount of animal temperament, this being present in all human beings. It occurs in our parents and the other members of our family. It occurs in our spouses and in our children, in our dearest friends and in all the people who are unknown to us who we come across. It occurs in the members of all religions and all religious communities, in the popes, bishops and priests of the Earth. It occurs in kings and princes as much as in beggars and vagabonds. It occurs in all unfinished human beings. Of course a certain amount of human psyche or temperament also occurs in these human beings, but it is not this temperament that creates sorrow, anxiety, war and suffering. This temperament can only bless, which means it can bring only goodwill, joy and happiness to all living beings. With the human temperament one can sow only goodwill, joy and happiness, and as human beings end up reaping what they have sown, they therefore, by giving expression to the human temperament, end up reaping only human temperament, that is to say, goodwill, joy and happiness. Of course in the same way human beings reap or meet only the effects of animal temperament, that is to say, sorrow, anxiety, war and suffering, where they have themselves given expression to this temperament.

The one thing that is absolutely necessary in order to achieve a happy existence

Terrestrial human beings are different from animals in that they possess two kinds of temperament, the "animal" and the "human". Whereas animals cannot normally offer anything other than their animal temperament, *human beings have the great advantage that they can use their will to take part in developing the human temperament in their psyche.* As this development causes the animal temperament to degenerate, wither and die,

so freeing the being from all animal fate, with its sorrows, distress and suffering, it becomes clear that the development of the human temperament is the one thing that is absolutely necessary in terrestrial human existence. So why not use all one's willpower and strength to cultivate the human temperament and make it the main factor governing one's behaviour and way of being? Why not strive to leave behind the habitual, foolish, animal state in which one uses the law of Moses, "*an eye for an eye and a tooth for a tooth*", in one's behaviour? Why not make the very greatest effort to arrive at the realisation that we are inevitably bound to come into contact with people whose behaviour is to a greater or lesser extent governed by their as yet unconquered animal temperament?

Beneath the friendly surface of every unfinished human being lurks the animal temperament

The animal temperament lies beneath any smiling and friendly superficial behaviour that there might be in every unfinished human being, this behaviour often being a radiation of its purely human temperament. Bringing one's own human temperament into contact with this person's human temperament is no guarantee of true friendship if this person's human temperament is only very weak and their animal temperament consequently the main factor in their behaviour. It is always the animal temperament that sabotages all friendship, all harmonious cooperation, in short, it is what creates all forms of war, whether between nations or between people. The animal temperament is therefore the "misfortune" of all existing human beings.

Getting the better of the animal temperament

It is life's intention that human beings get the better of this animal temperament. But life's intention is the same as God's intention. The Bible states symbolically that God said: "*Let us make a human being in our image after*

our likeness". "God's image" is the same as the totally perfected "sun-like human being". This is a human being that lives exclusively in order to radiate blessing and joy to all other living beings, quite independently of what or who they are, irrespective of whether they are crucifiers or angels. This is a being that, like the Godhead, knows that *no being can today be other than exactly how they are*. They are not today how they will be tomorrow or in ten years time. They cannot act today on the basis of experience they will only have gained at that time. They therefore know that all anger and bitterness directed towards unfinished beings, whether humans, animals or plants, is total foolishness and can only find expression on the grounds of ignorance.

Ignorance is due to a lack of development and not a lack of will

Ignorance is the same as a lack of development, or a sign that there is still development to be undergone in the process of bringing the creation of the human being to completion. But no being whatsoever can themselves be to blame for any lack of development. This lies totally outside the limits of what a human being can decide about its own life. It is not a question of a mere act of will. Human beings cannot decide upon their own standard of development in the way that they can decide whether to sit down, stand up or go for a walk. Development is regulated by an eternal reality in the being's cosmic structure, which the being itself has as little control over as it has over the existence of its I as an eternal, unshakable reality. How can a human being manifest a human tendency or human abilities that it has still not developed? Is it not clear that being angry with someone for one reason or another is glaringly illogical and thereby glaringly unloving? Any person who acts in this way, acts on the basis of – not their human – but their animal temperament. The only thing that can gradually bring human beings' unhappy fate to an end is the "human" aspect in the human being. In order to get human be-

ings to understand that the animal temperament in the human being is the cause of all unhappy fates, it is necessary to learn that all animal temperament in behaviour is the absolutely one and only thing in the universe that creates unhappy fates, war and suffering.

The health of the body is destroyed by the thought patterns of animal temperament

It is not only the relationship to one's neighbour, expressed in the form of war and persecution, that is sabotaged or destroyed by the thought patterns of animal temperament, it is also the total health of the body. The entire manifestation of energy that streams through the human being's psyche in the form of thought patterns together constitutes the electrical power or tension that maintains the state of health of the organism. Those thought patterns that release anger, vindictiveness, hatred, bitterness, slander, jealousy, envy, professional enmity etc. have a very strong sabotaging effect, causing illness and creating short circuits in the organism's electrical system. The organism has six great organ systems, namely, the muscular system, the stomach or digestive system, the heart and lung system, the brain and nervous system, the sexual system and the skeletal system. Each of these systems in the organism is maintained by its own special kind of thought function and the consequent state of electrical tension in the microparticles that form the matter that make up the organs. Naturally the physical organism and its organs can also be injured and poisoned as a result of purely outer material causes, but the healing of these injuries will also come about more easily if one uses pure thought patterns.

The greatest problem for humankind

The greatest problem for the whole of humankind is thus the animal temperament in the individual human being's psyche. This temperament to a certain extent keeps itself under control through the returning animal or unhappy fate that is exclusively the result of the effects of this particular temperament. As

a result of these effects the humane faculty in human beings develops. They therefore begin to ask why. Until now it has been the religions that have attempted to answer this question for human beings, but nowadays these answers are very far from satisfactory. They do not give the information that we can gain through the cosmic analyses. In these analyses we have seen how right Jesus Christ was in saying that one should forgive one's neighbour and that one should love God above all things and one's neighbour as oneself. He says furthermore that this is the fulfilment of all the laws and through these analyses we have seen that there is absolutely no way of avoiding it.

How one can either stimulate or restrict the animal temperament

How does one cause the animal temperament to die away? – By simply not using it in one's behaviour. One has to make a thorough search of oneself and become clear about the extent to which one is nourishing the animal temperament and the extent to which one is starving the human temperament in one's consciousness. Every time one feels antipathy, indignation, intolerance, bitterness and anger one is fattening up one's animal temperament. The same thing applies if one spreads slander or derogatory rumours about one's neighbour, or if one lies to or deceives this neighbour. If one goes hunting or fishing one also promotes to an extreme degree one's animal talent or temperament. If one eats meat or lives on an animal diet or if one breeds animals in order to slaughter them for their skins, one is also to the very highest degree keeping the animal temperament alive. If one is enthusiastic about war and the military, one is making it hard for oneself, purely from the point of view of one's fate, because the law is quite firm that "he who takes the sword shall perish with the sword". All these instances of the animal temperament have the effect of sabotaging one's fate. The fact that they can in certain cases provide an excellent livelihood, offering good profits and economic security, is merely a

temporary chocolate coating on the bitter pill there will be when the effects of this killing temperament return, sabotaging one's own normal living conditions in the form of illnesses, accidents and suffering. It is absolutely inevitable that these effects will return, unless one strives to develop one's human temperament so that it is so strong that one ceases to sustain the animal temperament in one's behaviour.

The fulfilment of the promise in the Christmas gospel

It is no longer a vital necessity for human beings to live on an animal diet or wear animal skins. It is no longer a vital necessity for human beings to speak ill of anyone or to feel jealousy, hatred or vengeance towards them. In short, the animal temperament, which kills and destroys all joy in life, is no vital necessity. And on those grounds why not as quickly as possible pay the greatest attention to one's human temperament and do everything one can to train oneself to live in this divine thought climate, a thought climate that is life-giving and that stimulates joy and a healthy love of life?

Why not strive to serve, instead of letting oneself be served? To serve other fellow beings, whether humans, animals or plants, is to serve the whole, it is to contribute towards transforming humankind itself. It is to play a part in removing war from the surface of the Earth. *It is to be the tool the Godhead uses to help humankind out of doomsday's deadly terrains and vales of tears, into the radiant and bright regions of love, where the peace and good will on Earth of the Christmas gospel have as a matter of course become science and a way of being.*

Original Danish title: *Menneskehedens Frelse.*

A lecture given by Martinus in the lecture hall of the Kosmos Holiday Camp on July 17, 1961. Manuscript slightly revised by Ole Therkelsen. Revision approved by the Council.

Translated by Andrew Brown, 2006

An excerpt from Martinus' account of his second visit to Iceland

A reader in America has written to Kosmos with a question about redemption. What is Martinus' view of redemption through the blood and mercy of Christ, with reference to the statement in the Bible that "the blood of Jesus Christ (...) cleanseth us from all sin" (1 John 1:7). Hopefully this account of a talk that Martinus gave to a group of clergymen about Christ's mission, together with the previous article, will shed some light on this matter. (Ed.)

I had been invited by the bishop of Iceland to a gathering of the country's clergy who had met in Reykjavik for a synod that very day. Just before 3 o'clock Pastor Arelius Nielsen came and collected me in his car and drove me to the university, where the gathering was to take place in the large student dining hall. Here I was introduced to the new bishop of Iceland, who asked me to sit on his right side at one of the very long coffee tables that filled the large hall. On my right I had a good friend of my cause, Pastor Arelius Nielsen. While we were being served refreshments, the bishop introduced me to the Icelandic clergy present, of whom there were about one hundred. Also present were an Icelandic professor of theology from America and a Danish clergyman. I must also add that the Icelandic bishop had himself been a professor for 25 years before he became bishop. For me, who had never received any academic training whatsoever or any form of religious education other than what one receives in a simple country school by learning the psalms and the texts from Luther's catechism by heart, it was an unusual experience to sit facing this learned gathering of university educated, official experts in Christianity. The bishop had asked me to give the assembled people a little glimpse of my own view

of life. I had a good look at the faces of the clergymen present, faces that reflected widely differing experiences, and thought about how this large gathering of churchmen would react to my view of the fundamental issue that I was about to present to them. Pastor Arelius guessed what I was thinking and kindly whispered to me, "You don't need to be afraid of what you are going to tell us. You are filled with the Holy Spirit to such a high degree that you will always say the right thing, even though you are perhaps completely unprepared." He had already in advance hinted to me that people would very much like to hear about my view of Christ. And so the moment came when the bishop announced that I would speak to the gathering. It became very quiet, and I gave a summary of my view of Christ as well as I could in the 20 minutes allowed. I should just mention in passing that as my lecture was given exclusively through intuition and totally without a manuscript, I cannot reproduce it here word for word. I shall, however endeavour to express my view of Christ in words that are so close to those I used in the lecture that in places where I have not used the same words I have used words that say the same thing, and in this way the overall impression of it has been preserved.

I began by explaining that I was not at all able to accept the orthodox view that Christ came to the world in order to take on the punishment for the sins of human beings, and that everyone could be freed from the effects of their evil actions through the crucifixion of Christ. A God that is not able to forgive a sinner, without requiring that the punishment for his offence be inflicted on another person who is completely innocent of this offence or sin, loves neither the sinner nor the innocent person. If he really loved

the sinner he would forgive him without in any way insisting on the punishment for the offence being inflicted on another person. And if he loved the innocent person it would be impossible for him to allow that person to suffer the punishment for a sin he had never committed. To this God the most important thing is therefore neither the sinner nor the just person, but the administering of the punishment. This has to be carried out at all costs. If it cannot be inflicted on the guilty, it has to be inflicted on the innocent. That is therefore the main requirement for the sin to be forgiven. But a sin is not forgiven if the punishment for it has not been revoked. To allow an innocent person to suffer the punishment for the offences of a guilty person is the very height of injustice, even in cases where the innocent person is quite willing to take it on. The orthodox, ecclesiastical view of the forgiveness of sins therefore allows God to appear as an altogether unfair being, totally devoid of love for the living beings, and with such a firm will and burning desire to see punishment and suffering being inflicted on these beings that the only way he can free a being from suffering is by transferring it to another being. Such a God has never ever revoked the effects of, or the punishment for, any sin. If a man cannot pay his creditor the amount of money he owes him and another man comes along and pays the money for him, it is this man and not the creditor who has cancelled the debt. Just as the creditor here has not cancelled the debt owed him by his debtor, neither has God in the aforementioned situation concerning the forgiveness of sins cancelled the punishment given to the sinner. He is merely letting another pay instead. It ought to be quite obvious that such a view of the forgiveness of sins cannot survive the development of logical thinking and the increasing sense of justice in human beings. And equally it ought to be absolutely the case that a view of life that in its deepest logical consequences allows God to be a being that is neither just nor loving, and whose highest, unwavering aim and

sphere of interest is punishing living beings and making them suffer, cannot possibly form the basis of a divine world culture or the peace on Earth and the ensuing great good will toward men that is the fulfilment of the Christmas gospel.

No, Christ's mission was not to let himself be slaughtered or crucified in order to placate an angry or vengeful God, and neither was it to educate people to not take the consequences of their wrong or evil actions. Life itself develops or educates all living beings to take the consequences of their actions. If someone makes the mistake of putting salt in his coffee instead of sugar, he has to put up with the fact that his coffee is salty. And in the same way absolutely everything that is unpleasant in a being's fate can be traced back to the same cause. The being, out of ignorance, has acted wrongly. These wrong actions give rise to effects that, just like the mistake with the salt, are by nature unpleasant. But this unpleasantness, which can often manifest as the most intense unhappiness and suffering, forms the foundation of what we call evolution. The unpleasant effects of mistakes give rise to wisdom. The mistakes and wisdom will thus through reincarnation inevitably transform the unfinished human being of today into "the human being in God's image". This aim is far more worthy of a God than the former, perverse aim to excuse the guilty people from punishment by transferring their punishment to an innocent person. But how do human beings become acquainted with "God's image"? Well, is this not the very reason why "God's image" had to be revealed in flesh and blood? Was it not of the utmost necessity that a human being should be born who could express completely God's image in thought, temperament and way of being? And is not Jesus Christ the revelation of this image? A way of being that can never in any situation whatsoever express anger towards anything or anyone, a way of being that can forgive its neighbour not only seven times a day but can forgive him as many as seventy

times seven times a day, a way of being that turns the right cheek when its originator is smitten on the left, a way of being in which it is more blessed to give than to receive, a way of being whose originator would rather suffer himself than that others should suffer, a way of being in which one can never in any situation condemn other beings to be punished or to suffer, a way of being in which on the cross at the very height of the most severe sufferings one can with the last vestiges of one's spent energy caress one's executioners or crucifiers with the most fervent wish that they themselves should not go through such sufferings, a way of being in which one knows that all who inflict pain and suffering on other beings are in reality completely ignorant of what they are doing, and are therefore truly not "sinners" but ignorant and thus unfinished human beings in God's creation of the human being in his image, and can therefore be treated only as younger brothers, a way of being that sees that everything at present is a stage in the process of building the kingdom of heaven on Earth, a revealing of God's image. It is cosmic consciousness. It is Christ. It is not surprising that Christ could say, "I and the Father are one". It ought to be quite obvious that such an image of God, manifested in flesh and blood, manifested in a physical way of being, must cause the old heathen image of God, with its anger, punishment and eternal damnation for sinners, to fade

away, crumble, break down and perish. If a flesh and blood human being can display such a sublimely perfect consciousness displaying the very highest love, then the Godhead's consciousness or radiant halo must sparkle with at least equal brilliance. Christ's mission was therefore to reveal God's image on Earth. Christ is the perfect human being. He is the model of divine behaviour on which all human behaviour must be based. For this reason he is the way, the truth and the life for the still unfinished human beings of the entire world. Without this way of being there would be no peace of mind, no peace between nations and races, no end to illness, poverty and misery. Life itself works and ripens the human being into this way of being, but when the human being can itself begin to contribute towards making this way of being a talent and a habit, it will already have begun to experience the kingdom of heaven in its heart. And to the degree that the kingdom of heaven grows in its heart, it is in the process of becoming a Christ or a "human being in God's image".

My talk provoked loud applause and the bishop thanked me for the lecture saying that "it came from the heart, one could definitely sense that". Afterwards I was driven back to where I was staying by Arelius Nielsen, having been enriched by an extraordinary experience.

Translation: AB

Continued from page 2

can be looked upon as the greatest ray of hope during this epoch. World peace cannot be forced upon human beings with might and dictatorship; it has to grow within each individual.

The number of people who are arriving at the "training stage" of neighbourly love is increasing all the time, and this is without doubt one of the bright spots in the darkness. Another bright spot is the yearly return of Christmas that spreads both physical and spi-

ritual light in the world.

In the darkness of winter with its short days there is a noticeable desire to create light, and we can see this in the way we decorate our towns with Christmas lights. This phenomenon seems to be on the increase and is seen by many as something intended merely to prompt people to spend money, as they dash about town buying Christmas presents. There are many who believe that Christmas has lost its value and has

become a festival of materialism, where the only thing that counts is bigger than ever Christmas presents and an orgy of food, the Christian message being completely lost. It is a fact, however, that the spiritual power behind the Christmas festivities causes many thousands of families to come together to celebrate the message of neighbourly love in an atmosphere of peace and joy. Various kinds of organisations offer shelter and Christmas cheer to the homeless, while others distribute food parcels and gifts to needy families. It even happens that on some battle lines Christmas festivities and the message of peace are respected, so that combat is suspended for a while.

Even though many people are confirmed materialists, there is still power and light in the Christmas festival. The churches are filled to bursting point on Christmas Eve, not because people are believers, but because either consciously or unconsciously they worship the message of peace. Loving greetings in the form of letters, cards, mails and parcels are sent by the million the length and breadth of all the continents. Even

before Christmas became a celebration of the birth of Christ, people celebrated the return of the light at the winter solstice, so that light has through the ages been the theme of the festival.

Those people who are interested in Martinus' work, and the many that still do not know about his cosmic analyses but who have in one way or another developed their ability to love, form the foundation of the light and love of the future. Every person who cherishes and practises peace, tolerance and forgiveness is a part of the "organism" that will bear the "new world culture" in the future. The Christmas message of peace and love should remind us every year that the new world culture will reach out to all the people of the Earth and to all the days of the year. Martinus' spiritual science will have a significant influence on this evolutionary process, as a form of guidance and inspiration and a confirmation of the presence of a loving Godhead in both the light and the darkness.

Translation: AB

Karma – a sensitive issue

by Olav Johansson

"You and I have two hands, two feet and a reasonably good brain. But there are others who have not been born like that, and there is a reason for it. It is their karma coming back to them from another life. As you sow, so shall you reap." (Glenn Hoddle)

When the one-time star and captain of the English football team, *Glenn Hoddle*, made this pronouncement in a newspaper interview, it caused a great outcry, not only in the mass media and his employers, the English Football Association, but also at the highest governmental level. The Prime Minister,

Tony Blair, made a public announcement that if Hoddle had really made these remarks, he should give up his position as the English football captain. And from then on the ball kept rolling, as they say in the language of football. It made no difference that Hoddle explained that he had been misunderstood (not misquoted, but misunderstood), and that he asked those who had perhaps been hurt by what he had said to forgive him. The English Football Association decided to cancel his contract with immediate effect.

Karma and disability

We can all learn something from this. Above all, we can learn that the question of karma is an extremely sensitive issue, which should be handled with great care, respect and neighbourly love. From a purely cosmic point of view, what Hoddle said is in itself completely correct. Martinus explains that congenital disabilities, whether physical or mental, are the karmic effects of a previous way of living that was not in harmony with the laws of life. (See for example *Livets Bog 1*, 283). An example of a way of living that can create these sort effects is serious misuse of alcohol and/or drugs over a long period of time. Such misuse does not just destroy the individual's present body and mind but can also in the worst cases damage the *talent kernels* in the superconsciousness that, in cosmic terms, lie behind the creation of the physical organism and its sensory apparatus.

It therefore has nothing whatsoever to do with "sin" or "punishment". It is merely a natural or logical continuation of the process of destruction that the individual has of its own accord set in motion, and whose effects can to some extent be noticed in the individual's present life. No rational person would deny that these visible effects are connected to how he or she lives in this life. If reincarnation, as Martinus shows, implies an *organic principle of continuity* – based on what he calls "*the principle of talent kernels*" – then we can understand that the cause of *congenital* injuries and disabilities lies in the individual's own previous way of living. There is nothing moralistic or disparaging about such an assertion, just as there would be nothing moralistic about asserting that you would get wet if you jumped in the water. In both cases it is only a question of cause and effect.

Of course, for those who are unfamiliar with reincarnation it is quite a different matter. And one ought to bear this in mind if one is making any comments about such an issue. One can very easily be misunderstood and end up hurting certain people's feelings.

That was exactly what Glenn Hoddle had to experience, and we can perhaps all learn something from him in this respect.

When the mass media referred to and commented on what Hoddle had said, they described it as if he had declared that congenital disabilities were a "punishment" for "sins" committed in previous lives. This is not what he said (see the quotation above), and without a deeper knowledge of Glenn Hoddle's interpretation or view of reincarnation and karma, I would presume that this is what he was referring to when he declared that he had been "misunderstood". There is clearly a very important difference between "sin and punishment" and karma. It is a difference that many materialistically minded observers and reporters are unaware of, and that is precisely why it warrants being pointed out with extra care.

Sowing the seed and harvesting

The term karma has absolutely nothing whatsoever to do with "sin and punishment". As we have already discussed, the term stands for the law of cause and effect, the same law that materialistic science has so worthily mapped out for us in the physical area. Spiritual science shows us that the spiritual dimension of existence is also bound by the same law, that is to say that we reap as we sow. It is a truth that can be applied to both physical and mental gardening. Why is this? Quite simply because everything that we manifest in thoughts and actions results in energy being emitted – even though it is an energy that we are unable to see or touch (we are talking about high frequency electro-magnetic forces) – and according to the law of movement, energy can only move in a cycle. So the law of karma is the same as the law of the cycle, the law that we on the physical plane know as the law of returning, due to the fact that it binds all energy in a circle. This means that everything that we send out, whether good or evil, will sooner or later – either in this or a future life – come back to us as experience or fate.

It should be added that the term, karma – certainly as used by Martinus – stands for more than a blind, automatic law of Nature. That we have to reap what we have sown has no intrinsic value of its own; it only has value to the extent that it has a *pedagogical* purpose, in other words, as long as we have something left to learn in the school of life. When we have learnt what we can learn in a certain field, we no longer need to be taught anything in this particular field, and, according to Martinus, we are endowed with a *karmic immunity* in this respect. This means an immunity against any dark and painful fate energies that might come back to us. This "principle of immunity" reveals that the law of karma is not only the law of justice, but to the very highest degree the law of *love*. No one needs to suffer more than is absolutely necessary in order to lead them on to the human kingdom of love that evolution has now made ready for us. And in the cosmic perspective there is no one who has to suffer more than anyone else in order to reach this end. When looked at over the incarnations the amount of suffering is evened out – if this were not the case, those who had been exposed to the *least* suffering would be the *most* disabled regarding life experience and their inner sense of joy, owing to the fact that "*pain is the unit by which we measure joy*" (old Tibetan proverb).

The transformation of fate

What I personally experience as perhaps the most important aspect to stress in connection with the law of fate is what possibilities it gives us all to *overcome* our own suffering and to create a brighter fate. The fact that we ourselves are the cause of the pain and the suffering that we meet in life also means that we have the possibility to do something about the matter! Just imagine, if fate merely struck us blindly by chance – as many materialists believe – or if it were a punishment from a higher power – as certain religions believe – it would make no difference what-

soever what we ourselves did. These philosophies of hopelessness and martyrdom stand in sharp contrast to the view of the way fate is formed according to the law of karma, which puts the focus on the individual and his or her own responsibility and potentiality.

In the present moment I reap the consequences of what I have sown in the past, but through my reaction to meeting whatever I am reaping, I am once again sowing something that changes my fate in one direction or another. We are therefore never slaves to what we have sown in the past. Fate is a flexible or dynamic process of interaction with the universe or the Godhead.

But what about people who, as a result of congenital disabilities or sensory defects, have an extremely limited *freedom of action* in this life? Are they not slaves to the fate they have sown in the past? It might seem so, but also in them a slow transformation and healing process is taking place that in future incarnations will radically alter their living situation and fate. Martinus writes about this in his article, *The Origin of Vital Force* (not yet translated into English):

"There exist among people of our time a great many deviations, both sexual deviations and deviations consisting of excessive use of drugs or alcohol. These deviations will in future incarnations cause these people to be to some extent mentally deficient or will lead to congenital physical defects, which over the course of several incarnations they will have overcome. These beings who have come through the darkness of a deviation will be especially well-equipped with experience and an ability to feel compassion, so that when they have once again won back their health they will be the very best helpers and guides for their fellow beings who may find themselves in a similar deviant state to the one that they themselves have been through."

Translation: AB

Sufferings are just shadows that highlight the light

by Julia Bäckman

You have lost your foothold in life, you long for firm ground under your feet, so that you are not all the time sinking down. Religions have nothing to offer you, they are like a quagmire.

You are an atheist and a realist, yet at the same time – even though it may sound self-contradictory – you are an idealist. You have three ideals: truth, goodness and beauty. But you feel that you will never be able to connect these ideals with reality.

You have grown up in an environment that one could almost call a mental war-zone, with quarreling, scorn and hatred every day, morning, noon and night. You feel lonely, different from other people and as good as worthless. For you the future looks bleak. And yet the three ideals are shining somewhere at the end of the dark tunnel. But you have been born into this life, which is as it is, even though many times you wish that you had never been born. Naturally enough, the thought to put an end to life pops up from time to time. As long as you do not take this thought seriously you are forced to live on, however difficult it might feel. Of course, not everything is difficult. Things are going quite well for you at school. You are good at mathematics and logical thinking.

I don't think I need to tell you any more about how I started out in life. You, dear readers and Martinus friends, have probably already guessed that Martinus and his world

picture would be something for me. And he/it certainly was, eventually. In the end I found firm ground under my feet. By now the greatest part of my life has passed by. I can look back and see many difficult periods, but in between there are also some bright periods. What I most of all feel grateful for are the most difficult and hard passages. Thanks to Martinus, I have put my world-picture in order, in fact, in totally perfect order. I have become completely reconciled with my past. I no longer feel worthless, but realize that I must constantly work to improve myself, and that feels meaningful. It is as if Martinus is taking me by the hand saying: "Don't worry, everything is fine! You, along with all other living beings, are guaranteed a bright and happy future, which is so radiant and wonderful that you can hardly imagine it. The sufferings are just shadows that highlight the light and make life as a whole a radiant, perfect and mighty work of art".

I feel that I am a realist but no longer an atheist. The image of God and therefore of the whole universe that Martinus paints, I can understand and accept with my whole heart. It feels as if it is not only trustworthy and true, but also sufficiently great and vast. And on top of it all, it in fact contains my three ideals: truth, goodness and beauty!

Translation: AB

INTRODUCTION TO MARTINUS COSMOLOGY.

Study Group. 6 Sunday afternoons in the first half of 2007 in central London, W1.

We will explore the 10 short articles provided for free download on
http://www.martinus.dk/layout_pages/index.php?lang=uk.

Please contact Arendse Plesner for further information: 01843 581183 or
arendsep@hotmail.com.

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture, logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarised as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on Earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking and acting.

The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being – "Man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark, is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament" and comprises "*Livets Bog* (The Book of Life)" in 7 volumes, "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1 and 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

The Eternal World Picture 4

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology – An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs

show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolises an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows perfect Man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate, "what you sow you must also reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect; we will become "the finished human being in God's image after His likeness".

KOSMOS

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